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To the Graduate Council:

I am submitting herewith a thesis written by Jason L. Scott entitled "Leisure Remix: Hip Hop's Impact on Re-framing Leisure." I have examined the final electronic copy of this thesis for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Science, with a major in Recreation and Leisure Studies.

Steven N. Waller, Major Professor

We have read this thesis and recommend its acceptance:

Gene A. Hayes, Fritz G. Polite

Accepted for the Council:

Carolyn R. Hodges

Vice Provost and Dean of the Graduate School

(Original signatures are on file with official student records.)

To the Graduate Council:

I am submitting herewith a thesis written by Jason Lovejoy Scott entitled "Leisure Remix: Hip Hop's Impact on Re-framing Leisure." I have examined the final electronic copy of this thesis for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Science, with a major in Recreation and Leisure Studies.

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Leisure Remix: Hip-Hop's Impact on Re-framing Leisure

A Thesis
Presented for
the Master of Science
Degree
The University of Tennessee, Knoxville

Jason Lovejoy Scott
May 2008

Dedication

This thesis is dedicated to my best friend, Alberta Atkins, and my parents, Rodney and Myra Bass, my sister, Kelli Scott Ellis, and everyone who believed in me.

Acknowledgments

I wish to thank all those who helped me complete my Master of Science Degree in Education. I would especially like to thank Dr. Waller for his guidance, mentorship, friendship, and for pushing me harder each and every day. I would like to thank Doc for just being Doc. I would like to thank Dr. Polite for serving on my committee and for helping me to understand my brand.

Lastly, I would like to thank all my family and friends for their continued support.

Abstract

The purpose of this study was to gain an insight into how perceptions of being part of the hip-hop culture affect leisure and its constructs. Defining leisure and its constructs remains a perpetual task of leisure researchers (Berryman, 2000). The emergence of Hip-Hop culture as a major global phenomenon and lifestyle for youth has drawn the attention of scholars across disciplines (Dyson, 2005; Russell, 2005). Its trappings include unique clothing, music, leisure pursuits, language and attitudes toward “free time.” Despite the indelible impact Hip-Hop has made upon American and global society, the body of literature related to hip-hop and leisure is sparse. Leisure researchers (Fox 2000, 2006; Lashua & Fox, 2006; Philipp, 2000; Zuefle, 2006) argue that there must be a thorough examination of leisure and its constructs through the cultural experience of the Hip Hop generation. For example, the slang word ‘chillin’ can be used synonymously with classical definitions of leisure to define the state of “being at leisure” or can be utilized as a construct. Data were collected from non-leisure studies majors at a Southern university (n=70) in the United States, and also from students attending high schools in the southern part of the United States (n=90). The research instrument consisted of demographic information and an open-ended question section. Data were analyzed using SPSS, QDA Miner, and WordStat. The findings showed a strong connection with the word ‘chillin’ which is affiliated with the slang terminology used in the hip-hop culture.

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CHAPTER ONE

INTRODUCTION

Meanings of Leisure

Leisure is an innate characteristic that the majority of cultures, races, ethnicities, males, females, age groups, and social classes have in common (Stebbins, 2005). It compromises one-third of a person's life (Chubb & Chubb, 1981). Generally speaking, people tend to sleep for eight hours and attend school or work for another eight hours; the last eight hours are typically set aside for leisure associated activities (Chubb & Chubb, 1981).

Leisure researchers and leisure practitioners have supported several definitions of leisure and its constructs, however, not all the definitions and constructs are universally agreed upon (C.R. Edginton, Jordan, DeGraaf, & Edginton, 1995; Kelly, 1996; R. Kraus, 2001; Rossman, 1995; Russell, 1996; Stebbins, 2005). Kelly (1982) argued that there are as many ways to define leisure as there are people trying to figure out choices that are satisfying to them. The uniqueness of leisure makes framing it problematic. It is individualistic in nature, thus it can be defined personally yet still be correct. Withstanding the aforementioned statement, there is no right or wrong definition as it pertains to leisure. Leisure and its constructs become harder to explain as they cross generational gaps (Russell, 2005). As generations age, leisure and its constructs tend to take on new meanings. At the same time, newer generations perceive leisure and its constructs quite differently than their previous generation.

Hip-Hop

Hip-Hop originated in the early 1970s in South Bronx, New York City (<http://www.thenext.org.nz>, 2007). Hip-Hop consists of four domains: emceeing, DJing, breakdancing, and graffiti art. From its humble beginnings, hip-hop has become a movement and lifestyle that now accounts for \$14 billion a year, and is practiced by many people regardless of nationality, ethnicity or religion (<http://www.wikipedia.com>, 2007). Hip-Hop has become a global phenomenon, and its impact will be long-lasting (Dyson, 2003). Several universities in the United States and abroad offer courses focusing on issues stemming from hip-hop culture and its relevance to popular culture. Organizations like the Hip-Hop Summit Action Network advocate that hip-hop is an “influential agent to social change” (<http://www.hiphopsummitactionnetwork.org>, 2007).

Hip-hop’s impact is far reaching as it crosses gender lines and racial barriers. However, hip-hop is not constrained by gender, race, age, or nationality. The emergence of hip-hop artists in countries like Germany, Australia, and Canada to name a few is becoming commonplace. Despite its global acceptance, hip-hop is still viewed as primarily a subculture of African American culture; however, many races and nationalities embrace its popularity and ideals. Many people misconstrue hip-hop and rap music; rap music is just a small part of the broad schema that hip-hop is, but more importantly far too many people just do not understand hip-hop. The misconception of hip-hop creates stereotypes and gives hip-hop a bad name. However, hip-hop is not bad, it is an art form whose influence permeates the world through fashion, movies, literary works, and even auto design (Taylor & Taylor, 2007). It is a subculture of African American culture, but it has become the standard of urban America (Taylor & Taylor,

2007). Individuals not associated with hip-hop culture need to understand what hip-hop culture really means and the social atmosphere that it creates. Ethnorelativism is critical to the social acceptance of hip-hop culture.

Statement of the Problem

Self identity and self expression are becoming increasingly more important to our human development in modern society. Recent studies show that young people, particularly college students are more narcissistic today than past generations of the same age cohort (Twenge, et al 2007). The growth and expansion of hip-hop culture is built primarily on the concepts of self identity and self expression. Being proud of one's lifestyle and choices despite social norms are strongly connected with the mindset of those perceived to be part of the hip-hop culture. The attitudes stemming from hip-hop culture strongly influence leisure activities and preferences. Leisure, itself, is the direct culmination of self identity and self expression. Our leisure choices are a reflection of our attitudes, beliefs, and values.

Despite the similarities between leisure and hip-hop as it pertains to freedom of choice and attitude, little research has been conducted. Hip-hop culture has a strong following of young people that crosses racial, cultural, gender, and age divides. Hip-hop culture remains a topic of discussion across many disciplines by a diverse population of philosophers and intellectuals, and the like. Like hip-hop culture, leisure preferences and pursuits remain the subject of research and exploration. The inherent problem lies in the fact that the two diverse subjects have been relatively divided when being discussed.

Statement of the Purpose

Traditional definitions of leisure are widely accepted and universally agreed upon by scholars, but what does leisure mean to young people especially young ethnic minorities? The language used by young persons, primarily those perceived to be part of hip-hop culture, have strong associations with traditional definitions of leisure; however, the word leisure is rarely used amongst this generation of youth. The aim of the research project was to critically examine the word leisure through the experiences of high school and college students that embrace hip-hop culture for the purpose of understanding what leisure meant to them.

Significance of the Study

Thoroughly examining the leisure pursuits of youth will assist the leisure services industry in properly programming and designing leisure activities geared towards youth. Previous research shows that dialogue about discretionary time and space alienates the views of young people by failing to appreciate what that time and space does for them (United Nations. Dept. of Economic and Social & Expert Group Meeting on Global Priorities for, 2004). The argument can also be made that the language used by professionals; for instance, words like “leisure” and “play” “imply a casualness of purpose and practice that does not do justice to young people, their activities, or the programs and people that support them (United Nations. Dept. of Economic and Social & Expert Group Meeting on Global Priorities for, 2004, 214). The gap between recreation and leisure professionals and the youth needs to be bridged in order to alleviate negative perceptions associated with youth and their leisure preferences and activities.

The specific research questions addressed in this study were:

1. Is there a relationship between age group and how leisure is defined?
2. Is there a relationship between race and how leisure is defined?
3. Is there a relationship between gender and how leisure is defined?
4. Is there a relationship between one's perception of being part of hip-hop culture and how leisure is defined?
5. Is there a relationship between race and how 'chillin' is defined?

Variables

The proposed study possesses several independent and dependent variables. The independent variables include: race/ethnicity, age, gender, and perception of being immersed in the hip-hop culture. The dependent variables are composed of the following: definitions of leisure, constructs of leisure, leisure activities, and 'chillin' activities.

Definition of Terms

For the purposes of this study, the following definitions will be used considering they are widely agreed upon by researchers and professionals across disciplines.

Leisure- an experience that is most likely to occur during an engagement that is freely chosen for the intrinsic satisfaction inherent in participating in it (Rossman & Schlatter, 2000)

Construct- to make or form by combining or arranging parts or elements (Merriam-Webster Inc., 2003)

Hip-hop- a form of popular culture that started in African American inner-city areas, characterized by rap music, graffiti art, and breakdancing (<http://www.wikipedia.com>, 2007)

Hip-hop culture- both a cultural movement and a music genre developed in New York City starting in the 1970s, predominantly by black West Indian Americans, and African Americans (http://www.thenext.org.nz/the_resource/history_of_hiphop.php, 2007)

Ethnicity- a particular ethnic affiliation or group (Merriam-Webster Inc., 2003)

Race- a family, tribe, people, or nation belonging to the same stock; a class or kind of people unified by shared interests, habits, or characteristics (Merriam-Webster Inc., 2003)

Culture- a set of traditions and ideas shared by members of a society that denotes shared values, beliefs, information, and perceptions (Russell, 2005)

Recreation- an activity engaged in during one's free time, which is pleasurable and has socially redeeming qualities (Richard Kraus, 1990)

Play- a spontaneous act; motivated by the enjoyment of living (Russell, 1996)

Reframing- shifting from an outmoded way of thinking to more contemporary line of thought

Youth culture- unique symbols, beliefs, and behaviors that represent young people within society (Outhwaite & Bottomore, 1994)

Attitude- a cool, cocky, defiant, or arrogant manner (Merriam-Webster Inc., 2003)

Perception- awareness of the elements of environment through physical sensation (Merriam-Webster Inc., 2003)

Recreation activity- activities done in one's leisure for fulfillment or intrinsic satisfaction

Ethnorelativism- the ability to understand individuals in the context of their own cultures- to not judge those individuals as inferior or superior (Christopher R. Edginton, Kowalski, & Randall, 2005)

Discrimination- prejudiced or prejudicial outlook, action, or treatment (Merriam-Webster Inc., 2003)

Delimitations

In order to ensure manageability of the collected data, the participants were delimited to one-hundred and sixty. In addition, due to the large number of potential participants in the study, the population was focused only on individuals aged 14-24 years of age. The length of the survey was also delimited to only five open-ended questions in order to lessen the amount of time needed to complete the survey.

Limitations

There were several limitations in the study. First, the geographic location was limited to only the eastern part of Tennessee. Secondly, data were collected from participants who also participated in 2007 U-T/ Project GRAD Summer Institute. Project GRAD, an acronym for Graduation Really Achieves Dreams, began in 1988 in Houston, TX as a means to encourage high school students to attend college. The program has expanded throughout the country and includes some collaboration with universities and high schools. One-hundred and twenty Project GRAD participants attended a summer program at a southern university as part of a collaborative effort with schools in east Tennessee. An overwhelming majority of the participants were African Americans. Lastly, the southern university the data were collected from has a 10% minority student

population. A generalization of the findings cannot be made to populations outside of eastern Tennessee due to the limitations.

Assumptions

It is assumed that all the participants could read and write. It is also assumed that all the participants answered the survey questions honestly and to the best of their abilities. Additionally, it is assumed that participants' race, age, and gender do not affect their perceptions of being part of the hip-hop culture.

Summary

Leisure is a complex term and hip-hop culture's impact can be well documented. The inherent problem, significance of the study, and the purpose were explained along with the independent and dependent variables. Common definitions were given to words that are relevant to the study, and the delimitations, limitations, and assumptions of the study were also explained.

CHAPTER TWO

LITERATURE REVIEW

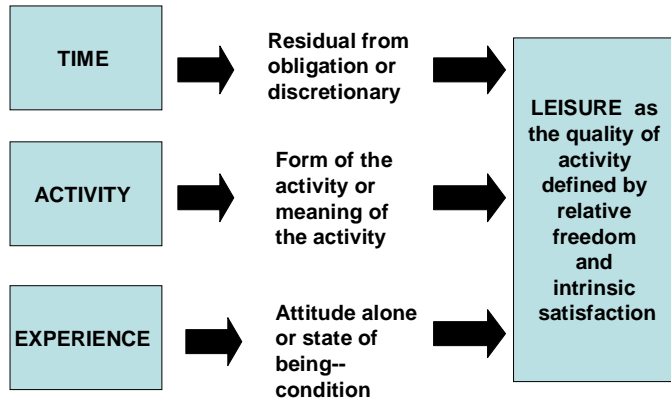
Theoretical Foundations

Kelly (1982) proposed that there are four types of leisure: unconditional leisure, recuperative leisure, relational leisure, and role-determined leisure. Relational leisure is most pertinent to the research study. Relational leisure can be defined as enjoyment of being with others (Kelly, 1982). It deals with the desire to express relationships and their importance as opposed to the activities for its own sake (Russell, 2005). The social aspect of relational leisure is important to the study because of the ethnic, racial, and cultural implications.

Kelly's (1972) leisure paradigm is paramount to the research study. It proposed that leisure is the result of having time, activity, and an experience (Kelly, 1972). Kelly's model is foundational as it was the first leisure model to appear in an academic journal. Kelly's model is grounded in leisure theory, and its simplicity is its strength; however, it does not frame leisure on the basis of race, age, and culture. It is a holistic model that encompasses what leisure entails.

According to Kelly's model, leisure is composed of three key components: time, activity, and experience. Kelly (1972) defined time as residual from obligation or discretionary. Activity according to Kelly (1972) is the form of the activity or meaning of the activity. Lastly, Kelly (1972) defined experience as an attitude alone or state of being--condition. Kelly's model is widely known and recognized, but it fails to take into account the diversity of leisure especially the diversity of today's population. Figure 1 displays Kelly's model as it appeared in the *Journal of Leisure Research*.

LEISURE IS:



Adapted from John R. Kelly. "Work and Leisure: a Simplified Paradigm" *Journal of Leisure Research* 4 (1972), 50-62

Figure 1. Leisure Paradigm

Holland (2002) assessed that ethnicity theory supports the proposition that an individual's subculture determines differences in interest and participation. Ethnicity theory also supports the idea that recreational involvement is influenced by culture, race, and ethnicity (Holland, 2002). Ethnicity theory can explain why African Americans have lower participation rates than whites in outdoor activities such as hiking and camping (Holland, 2002). Holland (2002) explained that African Americans have higher rates of participation in social and urban-oriented activities such as picnicking, basketball, and football. Researchers studied the effects of social class and race in leisure activities and found that race was more of a constraint than social class (Dwyer & Hutchinson, 1990).

Phillipp (1995) has researched race as a constraint to leisure and recreation. He proposed a racial discrimination theory to account for differences in leisure participation. The theory is based on discrimination and prejudice due to skin color (Phillipp, 1995). Participation differences can be understood and explained through discrimination because it applies the notion of intentional and institutional racial discrimination (Holland, 2002).

Stodolska (2000) contended that increases in the number of ethnic and racial minorities in the general population will significantly impact the provisions of leisure-related services. According to the U.S. Census Bureau, minority populations topped one-hundred million in 2006 and about one in three U.S. residents is a minority (www.census.gov, 2007). Stodolska (2000) further contended that "studying minority groups provides a rare opportunity for expanding theory applicable to human leisure experience in general." It can be argued that minorities' leisure preferences and choices are not necessarily the same as the white population; therefore, minority populations need to be studied. Stodolska (2000) supported this argument by suggesting that the expansion

of leisure theory rests in the fact that ethnic and racial minorities' leisure behavior needs to be explored because their leisure behavior remains relatively unknown.

Cultural Aspects of Leisure

Stebbins (2005) argued that “culturally rooted preferences for certain leisure activities acquired through primary and secondary socialization steer so-called choice in subtle directions unbeknownst to the individual.” Cultures that are homogenous tend to participate in the same type of leisure activities that are socially accepted by that particular culture, and they also have the same opinion on constructs of leisure. Stebbins (2005) supported the idea of the socialization of leisure having explained that what participants find appealing stem from socialization, from what they learned through family, friends, culture, and the like. Stebbins (2005) further argued that leisure choice questions should be expanded upon to include gender, tradition, ethnicity, social class, and social inequality. Research has shown that age, gender, and social class are the main factors influencing leisure choice (Hendry & Raymond, 1983).

Fox and Klaiber (2006) discovered that standard leisure theories and definitions could not be found in ancient contexts. They found that at least four other words in Greek are related to leisure (Fox & Klaiber, 2006). Given the context in which leisure is defined, it will vary based on race and culture (Fox & Klaiber, 2006). Fox and Klaiber (2006) argued that it needs to be a thorough examination of the literature as it relates to leisure because there is not a concurrent understanding of leisure. Fox and Klaiber (2006) argued that understanding leisure linguistically can help researchers interpret leisure as “specific formations of human meaning.” Fox and Klaiber (2006) explained that

“understanding occurs through language and helps people come to know the meaning of leisure within the human social enterprise.”

Leisure according to Russell (2005) cannot exist where people do not know what it is. The word leisure is not present in all languages. In accordance with Fox and Klaiber (2006), Russell (2005) suggested that one must have a universal symbol for leisure. The notion of ethnocentrism is important because it generates emotional reactions to cultural differences (Russell, 2005). Forcing one’s cultures, beliefs, and terminology on others can be problematic.

Understanding Leisure

Berryman (2000) asserted that defining leisure, recreation, and play are still problematic in the 21st century. Classical definitions of leisure have remained relatively unchanged for years due in large part to a lack of research. Berryman (2000) argued that societal and cultural changes will affect how leisure services will be studied. One of the major and most recent cultural shifts has been the growth of hip-hop culture. Berryman (2000) also argued that there has been a lack of leisure research conducted by leisure researchers. The majority of research has been conducted by anthropologists, psychologists, psychoanalysts, sociologists, early childhood educators, and even occupational therapists (Berryman, 2000).

Fox (2000) argued that “the definitions, parameters, and actions related to leisure are constructed and molded by invisible forces related to cultural dynamics, power relations, collective processes, and societal frameworks.” Fox (2000) further argued that alternative perspectives of leisure need to be valued and honored. The cultural and racial

attributes can disrupt the traditional leisure praxis (Fox, 2000). Fox (2000) also questioned how leisure is framed within the context of gender, class, and race. Fox (2000) suggested that contemplation related to leisure should be the goal of leisure researchers in the new millennium.

Zuefle (2006) suggested that there is a lack of understanding of this generation's leisure definitions and constructs. More scholarly conversation is needed as it relates to young people's behavior and concepts of leisure and recreation (Zuefle, 2006). This article was written in response to Fox and Klaiber (2006) citing their work had merit, but their points were "unremarkable and non-controversial" (Zuefle, 2006).

Parry and Johnson (2007) reported that the recent literature is more focused on understanding how leisure is lived and ways it is represented. Research on how leisure is experienced can be complex (Parry & Johnson, 2007). They argued that researchers must take themselves out of the research. They offered new ways of thinking, studying, and writing about literature such as creative analytic practice (Parry & Johnson, 2007).

Richardson explained creative analytic practice as a process involving the expression one has learned in research and the use of creative writing techniques (Richardson, 2000).

Rap Music and Leisure

Lashua and Fox (2006) studied Aboriginal youth living in poverty in the inner cities of Canada. The focus of the research was on rap music as an expression to political and social struggles. Rap music is a profound musical, cultural, and social activity (Dyson, 2004). Lashua and Fox (2006) studied Aboriginals and the effect rap music had on them. The research cited the challenges in conducting and writing research about

leisure theory (Lashua & Fox, 2006). The inner cities of Canada might parallel the inner cities in America, but the impact of rap music is more intense in America especially with the prevalence of “gangsta” rap. “Gangsta” rap is a subgenre of hip-hop with more emphasis on homophobia, violence, profanity, promiscuity, misogyny, racism, and materialism.

Rap music can also be an escape for many youth. The study provided an insight into how rap music can be used as a leisure tool, but the study lacks credibility with disadvantaged youth in this country. Rap music is powerful poetry as public intellectuals like Cornell West indicate that rap music is a bridge that combines preaching and music (Dyson, 2004). Rap music in America “expresses the desire of young people to reclaim their history, reactivate forms of black radicalism, and contest the powers of despair and economic depression that presently besiege the black community (Dyson, 2004).”

Lashua and Fox (2007) studied youth in Canada that identified with rap music and hip-hop. Hip-hop is primarily associated with African Americans, and it is interesting to see the growth of hip-hop culture. Bell Hooks supported this argument by explaining that many groups now share in African Americans’ sense of deep alienation, despair, uncertainty (Hooks, 1990). Social formations of African American youth have been dominated by hip-hop culture (Lashua & Fox, 2007). Lashua and Fox (2007) studied the impact rap music had on Aboriginal-Canadian youth. They argued that researchers focus too much on what popular culture does to youth rather than how young people embrace popular culture and use it (Lashua & Fox, 2007). They expanded on research that focused on young people’s leisure practices as it relates to popular culture. They found that the Aboriginal-Canadian youth utilized their leisure time to tell stories via their music,

expressions, and emotions (Lashua & Fox, 2007). The study was important because it embraces young people's attitudes, beliefs, interests, and involvement within popular culture to their leisure pursuits (Lashua & Fox, 2007).

Summary

Many studies have been conducted on leisure and recreation, but none has yet to focus on the new cultural trends within the United States. Studies in Europe and Canada have dealt with rap music and youth leisure behavior, but the research is sparse in the U.S. pertaining to hip-hop and youth leisure behavior. There are many theories that frame leisure and its constructs, but the theories are broad and lack focus on demographic factors such as race, ethnicity, age, gender, culture, and socio-economic status. Dyson (2003) argued that hip-hop culture is a major global phenomenon and lifestyle of youth. Hip-hop culture is widespread, and it has had a profound impact on American culture. It has become a lifestyle for America's youth, and the same can also be said for a countless number of other teenagers and young adults who live abroad. Its trappings include unique clothing, music, leisure pursuits, language, and most importantly attitudes toward "free time." Dyson (2003) posited that hip-hop culture is important because it advocates the belief that society must do away with the inhibiting, even paralyzing social practices that have been transmitted from within and outside of mainstream culture. This includes beliefs and values related to leisure. The leisure pursuits of youth, primarily ethnic minorities, will become increasingly more important as minority populations in the United States continue to increase (www.census.gov, 2007).

CHAPTER THREE

METHODOLOGY

Research Design

The research design was mixed methods. It utilized nominal data and it elicited responses to five open-ended questions about leisure. The words and emotions were critical to the study; therefore qualitative analysis was needed. The qualitative responses were then coded numerically to show if there were relationships using X^2 analysis between the independent and dependent variables.

Participants

The sampling frame for this study consisted of a convenience sampling of high school students enrolled in Project GRAD (n=90) and a random sampling of non-leisure studies majors (n=70) who were enrolled in non-leisure studies courses during the Fall 2007 semester at a Southern university in the U.S.

Instrumentation

The survey consisted of two sections. The first section consisted of demographic information such as age, ethnicity, gender, and perception of hip-hop culture. Table 1 displays the demographic information. The second section consisted of five open-ended questions related to leisure and hip-hop culture. The research questions were limited to only two of the five survey questions; therefore only two questions were utilized for data analysis. The additional questions were for supplemental analysis and to determine the need for further research based on the responses. The survey was composed of general questions formulated by the researcher; therefore tests for reliability

Table 1. Demographic Characteristics

	<u>Frequency (%)</u>	
	Male (n=57)	Female(n=103)
Age category		
14-16	26 (45.6)	41 (39.8)
17-18	13 (22.8)	13 (12.6)
19-20	12 (21.0)	18 (17.6)
21-22	5 (8.8)	28 (27.1)
23-24	1 (1.8)	3 (2.9)
Race/Ethnicity		
African American	41 (71.9)	76 (73.8)
White	12 (21.1)	26 (25.2)
Other	4 (7.0)	1 (1)
Part of Hip-Hop Culture		
African American	40 (70.1)	75 (72.3)
White	33 (82.5)	65 (86.7)
Other	5 (12.5)	9 (12.0)
Other	2 (5.0)	1 (1.3)

and validity had not been conducted. The survey used open-ended questions as opposed to a Likert scale or true/false questionnaires to allow for unrestrained responses, to solicit additional information from the participants, and to allow participants to provide their own answers to the questions (Babbie, 2001). The survey addressed participants' general knowledge base of traditional definitions and constructs of leisure along with questions related to their perceptions of hip-hop and hip-hop culture. A pilot test was used using students that attend a high school in southwestern Kentucky to test for reliability and validity, evaluate clarity of wording, and to gauge the responses. Pilot testing allowed for a "dry run" to better understand the research subjects' responses and the subject matter. No changes were made to the survey based on the results of the pilot study.

Data Collection

Data were collected from the Project GRAD participants who were enrolled in a 'Introduction to Recreation and Sport' course as part of an in-class exercise. There were a disproportionately large number of female and African American participants compared to males and non African American participants. The researcher administered and collected the surveys with a response rate of 100 %.

Data collected from non-leisure studies majors were randomly distributed to minority and non-minority students at random times on the university campus over a one week period during breaks in class times. More female and African American participants were solicited than males and non African Americans based on the Project GRAD demographics. The researcher and a university student solicited potential participants to be part of the study. The university student who had no prior research

experience directed interested participants to the researcher. Interested participants who met the age criteria (14-24) were given a brief overview of the study and informed that participation was voluntary. The surveys were administered by the researcher to the participants in various locations and also during various times. Completed surveys were collected by the researcher (n=70, response rate=70 %).

Data Analysis

Data for the five research questions were analyzed using QDA Miner, WordStat, and Statistical Package for the Social Sciences (SPSS). The independent variables were coded in QDA Miner using nominal data and the qualitative data were analyzed in WordStat via content analysis. The data consisted of short sentences making content analysis the best method of analyses. Content analysis was used to extract emerging themes from the data and to confirm the occurrence of the inferred phenomena (Krippendorff, 2004).

The qualitative data were reduced to categories containing similar themes and recoded numerically to reflect the themes. The themes will be discussed further in the results chapter. SPSS data analysis was used to tabulate the frequencies for each research question based on the demographic (independent) variables. X^2 analysis was used to evaluate statistically significant differences between the independent variables, and V was used to show the strength of association.

Summary

The design of the study was a mixed-methods approach that surveyed high school and college students about hip-hop culture and leisure. Data were collected during the summer and fall from participants and analyzed via QDA Miner, WordStat, and SPSS.

CHAPTER FOUR

RESULTS

The data were analyzed via a mixed methods approach. The qualitative data was rich, but not substantive. The responses were short blurbs that did not go into any depth. Quantitative analysis was used to buttress the qualitative data. To determine the extent to which participants could identify with leisure and its constructs, the following two survey questions were analyzed:

1. What is leisure?
2. What is 'chillin?'

Russell (2005) explained that there are three contemporary definitions of leisure:

1. Free time
2. Non-work activity
3. State of mind or special attitude

Qualitative Analysis

Results from content analysis of “What is leisure?” indicated that the majority of participants defined leisure according to the three contemporary definitions. Based on the three contemporary definitions of leisure, four themes emerged from the qualitative data: free or spare time, time away from work, time to relax, and enjoyment/fulfillment. In addition to the four themes, a small, but significant number of participants responded that they had no identification with the term. Table 2 displays the themes by age cohort. The data displayed shows commonalities between the 14-16 and 17-18 age cohorts and also between the 19-20 and 21-22 age cohorts. The 23-24 age cohorts were generally consistent in the themes of leisure.

Table 2. Themes by Age Cohort

	<u>(%)</u>				
	14-16	17-18	19-20	21-22	23-24
What is leisure?					
Free or spare time	3.2	10.5	52.4	54.2	14.3
Time away from school/work	40.3	21.1	14.3	16.7	28.6
Time to relax	17.7	26.3	19.0	25.0	28.6
Enjoyment/fulfillment	14.5	15.8	9.5	4.2	28.6
No identification with the term	24.2	26.3	4.8	0	0

The differences in how each age group defined leisure were very apparent. It became apparent that as age increased, individuals were more likely to define leisure using the words free or spare time. The 19-20 (52.4 %) and 21-22 (54.2 %) age cohorts used the words free or spare time more than any other age cohort. The finding indicated that college age students place a stronger value on their utilization of time. The emphasis on time utilization indicates that college age students are working and studying more than the younger group; therefore, leisure is more indicative of a break.

Some of the definitions given to leisure from the 19-22 age cohorts were:

“Down time, free time”

“Free time when I do what I want to”

“It’s when you have free time on your hands”

The findings from the 14-16 (24.2 %) and 17-18 (26.3 %) age cohorts indicated that they did not identify with the term. Leisure was found to be not necessarily part of the language used by the age groups. This supports the earlier claim that “leisure” implies a casualness of purpose and practice that does not do justice to young people, their activities, or the programs and people that support them (United Nations. Dept. of Economic and Social & Expert Group Meeting on Global Priorities for, 2004, 214).

Some of the definitions given to leisure from the 14-18 age cohorts were:

“Not sure, I don’t know”

“I don’t know”

“I don’t know, have no clue dawg”

Another theme that emerged from the 14-16 age cohorts was leisure being defined as time away from school. This finding indicated that young people may be bored in

school or feel school is not fun. The finding also suggested that they would rather be anywhere but school.

Some of the definitions given to leisure from the 14-18 age cohorts were:

“Time away from school, doing fun things”

“Time away from work and school”

“Time away from school”

There were a small number of participants in the 23-24 age cohorts, but there was more focus on leisure being defined as enjoyment from this cohort compared to the other cohorts. The finding is indicative that older people are more appreciative of their leisure time and find ways to do things that are enjoyable to them. The finding also suggested that older people have more responsibilities thus in turn place more value on their leisure time and try to utilize that time accordingly.

Some of the definitions given to leisure from the 23-24 age cohorts were:

“Fun, things you enjoy doing”

“For fun, relaxing, time spent with no real agenda”

The themes became less consistent when compared to the variable of race. Due to the low number of participants who were not African American or White, they were placed in a one single category. Table 3 displays the themes based on race. There were no commonalties based on race when defining leisure. The definitions of leisure given by African Americans were generally consistent across the themes whereas whites were less consistent. The category of ‘other’ was more consistent with African Americans and less consistent with whites. The finding is indicative that minorities view leisure more or less the same when compared to how whites view leisure.

Table 3. Themes by Race

	<u>(%)</u>		
	African American	White	Other
What is leisure?			
Free or spare time	28.3	9.1	0
Time away from school/work	26.1	39.4	12.5
Time to relax	16.3	30.3	37.5
Enjoyment/fulfillment	8.7	21.2	25.0
No identification with the term	20.7	0	25.0

The differences in how each race defined leisure were also apparent. The themes were different for each race. African Americans (20.7 %) and the category of 'other' (25.0 %) were most consistent with one another in not being able to define leisure. Whites, however, were able to provide a meaningful definition of leisure. The commonalities between African Americans and 'other' can be indicative of lack of use of the term in the language. For instance, the use of slang terminology can be a reason why the term leisure is not identifiable.

Some of the definitions given to leisure by African Americans and 'other' were:

“A lecture”

“Not sure, I don't know”

“Don't have a clue”

“Someone giving a speech”

African Americans were more likely to define leisure as free or spare time compared to the other races. Whites (9.1 %) and 'other' (0 %) rarely used free or spare time to define leisure whereas 28.3 % of African Americans did. Based on the definitions given by African Americans, leisure was discretionary time and not obligatory.

Some of the definitions given to leisure by African Americans were:

“Free from obligations”

“I define leisure as free time”

“Free time that you don't have obligation or responsibility”

“Anything done in your free time”

Whites were more likely than any other race to define leisure as time away from work/school. The finding indicated that whites tend to place more emphasis on school and/or work hence their leisure time is defined as such.

Some of the definitions given to leisure by whites were:

“Time without schoolwork, free to do what you want”

“Hanging out with friends, anything but school”

“Time off from school”

The findings showed that males and females agree and disagree when defining leisure. Table 4 displays some of the commonalties and differences between genders. Defining leisure as time away from school/work was the only definition that showed some overlap between males and females.

The differences in defining leisure were less apparent when gender was analyzed. However, males were more likely than females to define leisure as time away from school/work and also more likely to have no identification with the term. Males were consistent in defining leisure as enjoyment (14.3 %), free or spare time (14.3 %), and time to relax (14.3 %). Females were relatively consistent in defining leisure as free or spare time (25.3 %), time away from school/work (27.3 %), and time to relax (24.2 %).

Some of the definitions given to leisure by males were:

“Activities that occupy your time”

“Time where you can do anything of your choice; no effort or energy”

“Time that you don't have obligation or responsibility”

“Time away from work or school”

Table 4. Themes by Gender

	<u>(%)</u> Male	Female
What is leisure?		
Free or spare time	14.3	25.3
Time away from school/work	31.0	27.5
Time to relax	14.3	24.2
Enjoyment/fulfillment	14.3	12.1
No identification with the term	26.2	11.0

“Time outside of the scheduled work day”

Some of the definitions given to leisure by females were:

“Time off from school”

“Is time away from work and work just isn't on the clock all types”

“Time away from work to enjoy yourself and get rid of stress”

“I define leisure as having free time”

“Something that you like to do in your spare time”

Participants were asked to define hip-hop and also asked whether or not they feel part of the hip-hop culture. An overwhelming number of participants defined hip-hop as “black music” which is important because many of the participants perceived themselves to be part of hip-hop culture based on race alone. Many also perceived themselves part of hip-hop culture because they listen to hip-hop music. Those who felt they were not part of hip-hop culture cited they were not black, did not listen to the music, or chose different lifestyle preferences.

Some of responses given to perceptions of being part of hip-hop culture:

“Yes, I think anyone who's black are”

“Yes because I am an urban black youth”

“I do because I am a black male that listens to that music and occasionally the part”

“Not really I only listen to the music sometimes”

“I listen to the music but no I don't think I am because dress, talk, or act that way”

“Yes, I listen to hip hop music”

“No. I dislike the clothes, music and that all it is to me plus everyone's in with it and I usually choose not to conform”

“No, I enjoy the music but it is not my lifestyle”

Perceptions of being part of the hip-hop culture did not really influence the definition of leisure according to contemporary definitions of leisure. Participants perceived to be part of hip-hop culture had a better understanding of leisure than those not part of hip-hop culture. Table 5 displays the themes by perceptions of hip-hop culture.

Defining leisure as time away from school/work was evenly split between those perceived part of hip-hop culture (28.7 %) and those not part of hip-hop culture (28.2 %). Time away from school/work was the most common definition given to leisure which is consistent with young people defining leisure as non-work activities.

Defining leisure as time to relax was more common among those not part of hip-hop culture (30.8 %) as opposed to those perceived to be part of hip-hop culture (17.0 %). No identification with the term was more common in those perceived part of hip-hop culture (21.3 %) than those not (2.6 %).

Some of the definitions given to leisure by those perceived to be part of hip-hop culture:

“Laying back, a time for refreshing”

“Relaxation time or things you do because you like them and don't have to do them”

“Planned time to relax”

“Leisure is time you have to do whatever you need”

Some of the definitions given to leisure by those perceived to not be part of hip-hop culture:

“A time where you are getting away from burdens you have”

Table 5. Themes by Perception of Hip-Hop Culture

	(%) Part of hip-hop	Not part of hip-hop
What is leisure?		
Free or spare time	23.4	17.9
Time away from school/work	28.7	28.2
Time to relax	28.2	17.0
Enjoyment/fulfillment	9.6	20.5
No identification with the term	21.3	2.6

“Time for doing nothing, complete down time”

“Leisure is during your personal time. It may also be during your spare time”

“Rest time”

Results from content analysis of “What is ‘chillin?’ showed many commonalities with traditional definitions of leisure; however, ‘chillin’ unlike leisure had a social dimension as well. Table 6 displays the themes that emerged from defining ‘chillin.’

‘Chillin’ appeared to be a universal term that crossed racial lines. A state of relaxation or doing nothing was the most common definition given to ‘chillin’ by African Americans, whites, and ‘other’ regardless of age or gender. The word ‘chillin’ was generally a well used term that each race, gender, and age cohort could identify with unlike leisure. The general acceptance of slang terminology among youth culture and hip-hop culture as opposed to traditional words became evident.

Some of the definitions given to ‘chillin’:

14-16 year old African American Male: “It means relaxing”

14-16 year old White Male: “Relaxing at ur crib or somewhere else”

14-16 year old African American Female: “Just relaxing with no worries and nothing on your mind”

14-16 year old White Female: “Hanging out, relaxing”

14-16 year old Hispanic Male: “Sitting back and observing life”

17-18 year old African American Male: “Relaxing, not really doing nothing”

17-18 year old White Male: “Doing nothing”

17-18 year old African American Female: “Layed back, hanging out”

17-18 year old White Female: “Just hanging out and relaxing”

Table 6. Themes of 'Chillin' by Race

	<u>(%)</u>		
	African American	White	Other
What is 'chillin'?			
Leisure	5.9	7.0	0
Relaxing/Doing nothing	64.7	55.8	83.3
Social Dimension	29.4	37.2	16.7

17-18 year old Hispanic Male: “Hanging out with friends, relaxing”

19-20 year old African American Male: “Relaxing and doing the things I like to do, playing basketball, hanging out with friends”

19-20 year old African American Female: “Hanging out, doing nothing”

19-20 year old White Female: “Relaxing, doing nothing”

21-22 year old African American Male: “Relaxing and enjoying off time”

21-22 year old African American Female: “Hanging with friends in a relaxed setting”

21-22 year old White Female: “Relaxing or being with your friends”

23-24 year old African American Male: “Kicking it at your residence”

23-24 year old African American Female: “Relaxing, not doing much”

23-24 year old White Female: “Hanging out, relaxing, not stressed about anything”

The slang word ‘chillin’ is embedded in the hip-hop culture and spoken by many young people as well. The exact origin of the word remains to be fully understood, but without a doubt, the word has a significant meaning within the youth culture and hip-hop culture. Words are constantly being added and deleted from the youth culture’s “dictionary,” but one must understand that slang terminology does indeed stem from traditional words. The findings suggested that ‘chillin’ is indeed synonymous with leisure; however only nine out of the total one-hundred and sixty participants made the distinction that the two words were synonymous.

The following statements are from the nine participants who said the two words were synonymous:

“Relaxing, same as leisure”

“Basically leisure”

“Hanging out/leisure”

“A word black people use, I guess the same as leisure”

“Leisure”

“Hanging out/leisure time”

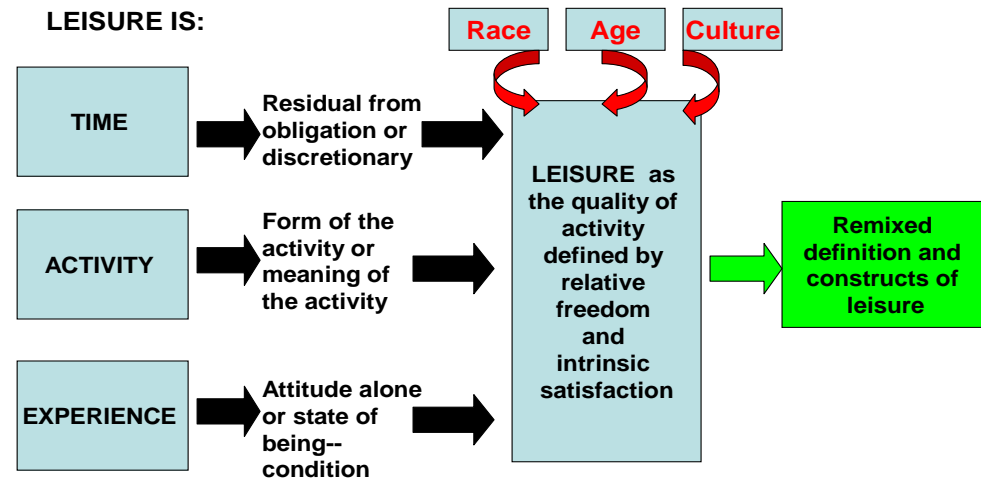
“I consider chillin and the leisure the same thing”

“Same as leisure spending time with friends or self”

“Same as leisure”

The findings indicated that the two words are viewed quite differently; however, the definitions provided to ‘chillin’ are common definitions and constructs associated with leisure. Based on the results of content analysis, Kelly’s leisure paradigm model can be expanded upon to include a remixed definition and construct of leisure. Figure 2 expands upon Kelly’s model to include the variables of race, age, and culture and their impact on reframing leisure. The slang word ‘chillin’ is the remixed definition of leisure, and it can also be utilized as a construct of leisure. The findings indicated that there was little connection in equating ‘chillin’ to leisure; however, the definitions given to ‘chillin’ was based on the three contemporary definitions of leisure: time, activity, and experience. Kelly’s model is widely known and recognized, but it fails to take into account the diversity of today’s population, the impact of hip-hop culture and the slang terminology that stems from popular culture.

Traditional constructs of leisure can also be reframed. Table 7 displays the remixed constructs of leisure compared to the traditional constructs of leisure. Based on the definitions of ‘chillin,’ ‘chillin’ can be done anywhere and at anytime regardless of obligatory responsibilities. Traditionally, leisure defined as a recreational activity



Adapted from John R. Kelly. "Work and Leisure: a Simplified Paradigm" *Journal of Leisure Research* 4 (1972), 50-62

Figure 2. Modified Leisure Paradigm

Table 7. Remixed Constructs of Leisure

Definition	Traditional Construct	Remixed Construct
Free Time	Time free from obligations	Within or outside of obligations
Recreation Activity	Non-work activities Active or passive Place-based Structured	Social Emphasis on passive Place is secondary Lack of structure
Attitude	Self actualized life perspective Relaxation Rejuvenation	Relaxation Expression of culture Belonging Identity reinforcement

involved non-work activities place and structure were important, and it was either active or passive. ‘Chillin’ places more emphasis on social activity and is generally less structured due to its low emphasis on being active. Leisure being defined as an attitude or state of mind has traditional constructs that remain unchanged, but additionally, there is more focus on expression, and a strong emphasis on sense of belonging based on definitions given to ‘chillin.’

Quantitative Analysis

The qualitative data were coded numerically and analyzed in SPSS via χ^2 analysis to show if relationships between the independent and dependent variables existed. Table 8 displays the statistical testing between the independent variables: age, race, gender, and hip-hop culture and the dependent variable: definition of leisure. Age was the only variable that was statistically significant. There was no statistically significant difference between race and how ‘chillin’ is defined.

Table 8. Summary of Statistical Testing: What is Leisure?

	χ^2	df	Sig.	V
Age	29.50	20	.000	.25
Race		10	.48	
Gender		3	.12	
Hip-Hop Culture		5	.55	

The quantitative analysis showed a statistically significant relationship between age and how leisure is defined. There was a strong association between age and defining leisure ($\chi^2=29.50$, $V= .25$). The finding upheld age as an influential variable in defining leisure based on the modified leisure paradigm model. However, quantitative analyses of race and hip-hop culture were shown to have no relationship on defining leisure. In addition, gender also had no relationship on defining leisure. Race, gender, and hip-hop culture have no influence in how one defines leisure and its constructs. Race also was not a factor in how one defines ‘chillin.’

Summary

Many participants had a formal understanding of leisure and were able to define it in traditional terms; however, they defined ‘chillin’ as relatively easy going, a state of being relaxed, and a socially passive activity. Statistically testing was done that refuted two of the three findings from qualitative analysis. Age was the only variable that was statistically significant.

CHAPTER FIVE

DISCUSSION

The primary aim of the study was to determine if race, age, and culture influenced on how leisure was defined. The results of this study suggest that the majority of persons aged 14-24 regardless of age, gender, and culture could define leisure based on contemporary definitions; however, a newer, more modern term that can be used as a synonym for leisure was found. The 21-22 age cohorts and 23-24 age cohorts were the only age cohorts that could always identify with the word leisure which indicated that as the participants aged, their vocabulary and understanding of traditional words and definitions increased. Whites were also the only race that could always identify with the word leisure while African Americans (20.7 %) and other (25.0 %) reported they had no identification with the word. The finding suggested that whites may be more rounded educationally or have access to better educational systems.

Do young people, particularly those perceived part of the hip-hop culture, have some unique understanding of the concept of ‘chillin?’ The study showed that all participants could identify with the slang term ‘chillin’ whereas not all participants could identify with the word leisure. Interestingly, when the responses to ‘chillin’ were examined, the most frequent type of responses was in terms of relaxation, social activity, and “doing nothing.” This finding was indicative that ‘chillin’ can be done within or outside of obligations. The participants’ responses to leisure were frequently time based; however, time was not a determining factor in defining ‘chillin.’ Relational leisure was apparent in the definition of ‘chillin’ as being defined as “hanging out with friends” as a social activity. The findings of ‘chillin’ suggests that ‘chillin’ is the result of activity and

experience, while Kelly (1972) would argue that leisure is the result of time, activity, and experience. Many participants defined 'chillin' as simply "doing nothing" which begs to question can one actually do nothing and still be in a state of leisure?

The relationship between leisure and 'chillin' is apparent in the participants' definitions, but yet the participants did not connect the two words. Connection of the two words was higher in whites (7.0 %) and African Americans (5.9 %) while the other category never connected 'chillin' and leisure. Disparities in the educational system or frequent use of slang words can account for the difference. The identification with the slang term 'chillin' supports Zuefle's (2006) claim that there needs to be more scholarly conversation related to youth's concept of leisure due to a lack of understanding of how this generation perceives leisure. Leisure and 'chillin' were both defined as something one does alone, but 'chillin' added the dimension of being with others. This is important because young people particularly those immersed in the hip-hop culture have a tendency to gather in hordes and "just hang out and do nothing." The tendency to just hang out in large groups is important from a socio-cultural standpoint because such gatherings in an unstructured environment can have negative consequences. There has been an influx in loitering and curfew violations directly related to "just hanging out and doing nothing." In 2005, there were 140, 835 juveniles arrested for curfew and loitering violations (Uniform Crime Report-FBI, 2005). The stereotypical view of hip-hop culture especially the urban apparel worn by such youths can lead to profiling and misunderstandings of one's leisure behavior. Ethnorelativism is critical to alleviating this problem.

The findings also suggest that there was little emphasis on active recreation, sports related activities, outdoor activities, and educational tools such as reading. The geographic location in which the study was conducted has numerous hiking and biking trails and in addition, several recreational facilities are easily accessible in the community and on the campus. There was no reference made to attending a YMCA, Boys & Girls Club, or a park and/or recreation facility.

Implications

The results of the study have broad implications for reframing leisure in order to better serve a diverse, dynamic group of youth. Based on the findings, leisure education is the first step to helping youth particularly those immersed in the hip-hop culture to understand their leisure behavior. The participants in the study may not fully understand what leisure activities are available in their community. Outreach programs geared toward youth involvement in leisure activities and how to get involved would be ideal due to the fact that a key research finding was the lack of motivation to participate in an actual activity. This is extremely important because programming for youth is becoming more challenging for youth workers especially since youth programming has neither a beginning nor ending (Edginton, Kowalski, & Randall, 2005). The basic needs of youth need to be acknowledged and understood prior to programming resulting in the reframing of one's leisure pursuits and preferences (Edginton, et al, 2005). Practitioners need to build relationships with youth who embrace hip-hop culture and those who do not by supporting them and understanding that leisure should be reframed in the 21st century. 'Chillin' is more of an experience than an actual activity itself. Programs geared towards

youth need to be framed accordingly. Programs should be less structured and focus on the passive and social aspects of leisure. Programs that are culturally based can be an added benefit as well. Each race had similar understandings of leisure and ‘chillin,’ but some differences as well. Programs geared towards a specific race or ethnicity can increase involvement because many programs are geared towards whites.

The research conducted can be a benchmark for studies to come. More insight into the hip-hop culture and its direct influence on leisure needs to be conducted. The study marginalized hip-hop culture to a very small and select group of young people, but hip-hop is so widespread that future research studies need to incorporate larger, more diverse groups. The study focused primarily on African Americans because hip-hop culture is a subculture of African American culture, but 37% of the whites surveyed considered themselves to be part of the hip-hop culture. The large number of whites’ perceived to be part of hip-hop culture can be the result of cultural phenomena; therefore understanding their leisure perceptions is critical.

Leisure practitioners in the near future will be providing service to a more dynamic and diverse population. The changing face of America will greatly impact how leisure services will be provided. The hip-hop culture has amassed a strong following that perceives leisure quite differently than past generations. Research in the area of ethnic minority leisure pursuits and interests will need to be conducted, but most importantly how do ethnic minorities perceive their free time.

Recommendations

The study can have implications internationally. Persons abroad who embrace hip-hop culture may perceive definitions and constructs of leisure quite differently or even similarly to persons in the United States. The global impact of hip-hop as it pertains to leisure will not be fully understood until a study is conducted internationally. Educational institutions differ abroad and perceptions of hip-hop culture differ as well. ‘Chillin’ can be a global phenomenon or just a slang term used in the United States. There might even be another word for ‘chillin’ in another country and an international study will seek to find if one exists or if ‘chillin’ is as universal as leisure.

Participants aged 14-24 agreed on definitions of ‘chillin’ but would persons older than 24 years old agree on how ‘chillin’ is defined. Sampling different age cohorts to examine if ‘chillin’ resonates with older people like it does with younger people and also to examine how older people define leisure. Older people might not understand the slang term ‘chillin’ or think it evokes negativity. Leisure practitioners have a general understanding of leisure but may not fully understand the idea of ‘chillin.’ A study needs to be conducted to examine what ‘chillin’ means to persons older than 24 years of age and not immersed in the hip-hop culture.

The study utilized open-ended questions, but using a leisure scale or Likert scale might modify the results of the study. Questions aimed at understanding leisure and recreational activities will better serve leisure practitioners. The study concluded how young people defined leisure not necessarily how another study needs to be conducted to examine how young people utilize their leisure time.

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APPENDIX

ATTACHMENT 1

U-T/Project GRAD Summer Institute

Intro to Recreation, Sport, and Leisure
In-Class Exercise

Please write your answers to each of the questions in your journal.

1. What is “leisure?”
2. What do you think about when you think of leisure?
3. What is “chillin’?”
4. What are you doing when you are “just chillin’?”
5. What is hip-hop?
6. Do you feel like you are a part of the hip-hop culture? Please explain.

ATTACHMENT 2

Leisure and Hip Hop Culture Survey

Thank you for considering this invitation to take part in this short survey about leisure and “hip hop” culture.

Your participation is strictly voluntary and you may choose not to complete the survey. If you choose to participate your completion and return of the survey will constitute your consent to participate.

Section I: About You

For each of the items listed below place a check mark (✓) in the space that best represents your educational background, sex, age group, and race/ethnicity.

Male: ____ Female: ____

Age Group: 18-20 ____ 21-22 ____ 23-24 ____

Race/Ethnicity (only check one):

- ____ American Indian or Alaska Native
- ____ Asian
- ____ Black or African American
- ____ Native Hawaiian or Other Pacific Islander
- ____ White
- ____ Hispanic or Latino

Section II: Leisure and Hip Hop Culture

Please answer the following questions to the best of your ability:

1. What is “leisure?”
2. What do you think about when you think of leisure?
3. What is “chillin’?”
4. What are you doing when you are “just chillin’?”
5. What is hip-hop?
6. Do you feel like you are a part of the hip-hop culture? Please explain.

VITA

Jason Lovejoy Scott was born in Union City, TN on February 26th, 1981. He graduated from South Fulton High School in 1999. From there he went to the University of Tennessee, Knoxville and received a B.S. in exercise science in 2004. Jason is currently pursuing his master's degree in Recreation & Leisure Studies with a concentration in Therapeutic Recreation at the University of Tennessee, Knoxville.